

Asbury Theological Seminary

1.800.2.ASBURY • WWW.ASBURYSEMINARY.EDU

204 N. Lexington Avenue • Wilmore, KY 40390 • 859.858.3581

8401 Valencia College Lane • Orlando, FL 32825 • 407.482.7500

The Copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By the using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

© Asbury Theological Seminary 2009



Breaking The Book Record.

Our readers will be surprised to learn that perhaps for the first time in the history of the publishing world a religious book may head the list as having the largest sale in 1911, even over the most sensational novels. The author is a Methodist pastor in S. C., and the book entitled, *The Bible Mode of Baptism*, is now being read and studied by nearly 400,000 people all over the world.

It gives the Original Authority under which the apostles first baptized, and proves beyond a doubt that sprinkling was the mode. Thousands are surprised at such an array of facts. The last edition is nearly gone and the publishers regret that no more can be had at so low a price, 12c a copy; 15 for \$1; 100 for \$6, postpaid, while they last. All who want it at these prices should address the author, Rev. J. E. Mahaffey, 27 Main St., Clinton, S. C. One man sold 50 copies in four minutes, another has ordered his 25th hundred.

(COPYRIGHT)

The Bible Mode of Baptism

(New Light on the Subject)

BY
REV. J. E. MAHAFFEY
CLINTON, S. C.

Price: 15 cents, \$1.00 a dozen, postpaid

Fourth Edition 100,000

THE STATE CO., COLUMBIA, S. C.—42352

Isabel Barton

WHAT OTHERS SAY ABOUT IT

(A few extracts from scores of letters.)

"Here is a presentation of the subject that is as clear as the noonday sun."—L. T. Carlisle, Editor West Point Leader, West Point, Miss.

"You approach it from the right angle and handle it by the right method."—Rev. J. F. McKay, Prescott, Arizona.

"It is the simplest and plainest understood of anything I ever saw on this subject."—Rev. Thos. R. Granger, Butler, Mo.

"I do not hesitate to say that it is the very best thing I have seen in print. It ought to be in every home in the United States."—Rev. W. W. Horner, Lexington, Texas.

"I read your booklet carefully and studiously, and found it clear, concise and convincing, and wish it was in the home of every Methodist in the land. I am convinced that the arguments are unanswerable."—Rev. Wm. J. Naylor, Paducah, Ky.

"I have always been under the impression that immersion was the right mode of baptism by water, but now, since reading your book on that subject, I am convinced it is not."—C. F. Sampselle, Leesburg, Va.

"To say I am delighted with it expresses my sentiment mildly. Would like to put a copy in every family. I have eight children and shall present each of them a copy."—Rev. D. P. Neusom, Boonsville, Texas.

"I have just finished reading your book, The Bible Mode of Baptism, and must say, it is the strongest argument on the subject I have ever read. It is simply unanswerable."—Rev. J. J. Menifee, Magnolia, Ark.

"I have read many books on the subject, but yours, for compactness and real merit, excels all I've seen."—Rev. J. L. Yeats, High Springs, Fla.

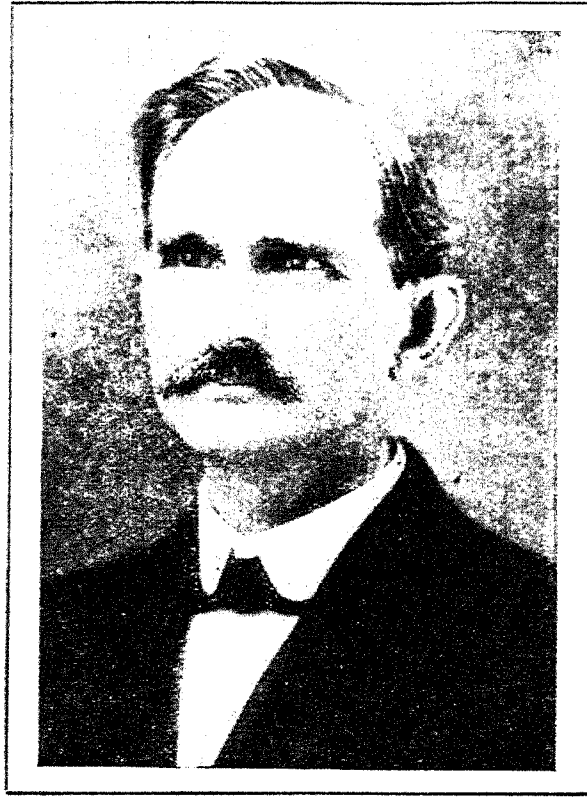
"I got more information out of your book than anything I ever read on the subject of baptism."—Rev. S. Z. Bellah, Jay, Fla.

Why should we allow our people to live in doubt or be led astray when it is so easy to put them in possession of the plain truth?

100 COPIES, PREPAID, TO ANY ADDRESS FOR \$8.

(State whether by mail or express.)

Address, Rev. J. E. Mahaffey, Clinton, S. C.



Rev. J. E. Mahaffey

PREFATORY NOTE

The demand for the FOURTH EDITION of this little book in so short a time indicates the high favor with which it has been received and the greater need for its wider circulation. I appreciate the kind words of many competent judges who pronounce it "the best thing of the kind in print."

The plan of taking the Bible alone as authority appeals to the normal mind as the most convincing basis of argument, and gives to our position a strength and consistency that is impregnable. We do not go to the Bible to find out the meaning of Greek philosophy; we should not go to Greek philosophy to find out the meaning of the Bible. Ancient languages use the word "*Bapto*" in over forty different senses, sometimes meaning "*to pollute*", "*to defile*", etc. It is never used in the Bible when Baptism is referred to, nor does the word "*immerse*" occur in any respectable translation. On the other hand, sprinkling is always the Scriptural symbol of purification (Num. 8:7 Ezek. 36:25; Heb. 9:13).

The recent declaration of hostility to other denominations by the Baptist Convention in Baltimore, May 12th, is an affront to enlightened Christendom! They will hereafter have "no entangling alliances with other Christian bodies that can in any way endanger the purity of Baptist doctrines or practices as Baptists." They even decline further use of the International S. S. Lessons, and thus backing themselves into a corner, they designate the rest of the world as their "larger field" for more aggressive proselyting operations, and while to thinking people such a declaration is the mere sizzle of a zeal without knowledge, at the same time, it is the position for which, out in the byways, they have always contended.

Their aggressive and deceptive policy is frequently based on the grossest misrepresentation of facts and figures which thousands are unable to detect; hence, the addition of "Other Things" in the latter part of this book will be interesting and instructive as samples of matter and method in many places. I doubt if many Baptists endorse such fanaticism. With no unkind feelings toward any, the author requests that this volume be studied in the same unprejudiced manner as that in which it is written.

Clinton, S. C., June 21, 1910.

J. E. MAHAFFEY.

THE BIBLE MODE OF BAPTISM

TEXT: "I will show thee that which is noted in the Scripture of truth."—Dan. 10:21.

That the Mode of Baptism should be a subject for discussion in this enlightened age is, to many, a thing incredible. Public sentiment is generally averse to such preaching, and seldom agrees that there is sufficient provocation for the dissemination of such literature. Only now and then a climax is reached here and there, which not only justifies, but demands that it be done. It is generally conceded that we are confronted with such a climax in this community, and while some of the possibilities incident to such a course are to be regretted, yet the faithful minister can not hesitate in the performance of a plain duty.

I preach this sermon, not in the spirit of controversy, nor with a view of defending any particular denomination, but with the purpose of showing just what the Bible teaches on this subject—regardless of any creed or ism, and if the shock of daylight should at first seem uncomfortable, when the veil is suddenly lifted from the eyes of some, let them be assured that it is done in all kindness and love, and with a sincere desire of giving offense to none. It will be remembered that during a pastorate of four years in this place about twenty years ago, I made no allusion to denominational doctrines, nor would I consent to do so at this time, if all the circumstances did not abundantly justify and demand it. What we need is not more controversy, but more information as to what "is noted in the Scripture of truth."

Statement of Controversy.

Nine-tenths* of the Christian world, representing one side of the controversy, has never been aggressive in maintaining its position. The other tenth, including Adventists and Mormons who send out literature by the ton, is continually flaunting its opinion in the face of the public, and will give the subject no rest, day nor night. Nine-tenths of the Christian world, including the most learned men that have ever lived, believe that baptism is to be performed by sprinkling or pouring. The other tenth, also including learned men, believes that it is to be performed by immersion. Immersionists have been divided among themselves into three classes: those who immerse three times, those who immerse only once, and those who immerse without clothing. It is indeed amazing to what extremes a start in the wrong direction may lead.

It is very plain these two modes of baptizing are totally different from each other. In the one case the water is applied to the person; in the other the person is applied to the water, and I ask: is it reasonable to suppose that a Divine rite, which was to be of such universal application, should have been set forth in terms capable of such vastly different interpretation? We think not, and shall presently show that the terms in which the mode of baptism is set forth in the Bible are as plain and unmistakable as language can express, if taken from the Bible alone, with-

*Since delivering this sermon I have gone over the statistics a little more carefully, and find that according to the most accurate available figures, only about one-fortieth of the Christian world practices exclusive total immersion for baptism.

out any doctoring by prejudiced human opinion.

Indeed, it is a fact, that baptism had been practiced by the church as a religious rite for over fifteen hundred years before there was ever any controversy on the subject whatever. The first sign of controversy to be found anywhere on record is that recorded in John 3:25, 26:

"Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness behold, the same baptizeth, and all men come to him."

In this controversy the question was as to whether any one else except John had the right to baptize. It will be noted also that the baptism which John the Baptist had administered and that which Christ was having administered are both spoken of by John the Apostle as "purifying." John's disciples evidently claimed pre-eminence for their master's baptism. The Jews probably maintained that John himself had previously asserted the higher position of Jesus, to whom crowds were now flocking. These disciples appealed to John for enlightenment on the subject, and they got it. John replied: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him—he must increase, but I must decrease." This case, on the part of John's disciples, is the first on record where a desire to monopolize the right to baptize, and a jealousy and envy toward others who undertake it, is manifested. John's rebuke to them was timely, and others would do well to profit by it.

The next evidence of a controversy on baptism was about twenty-six years later. It is recorded

in Paul's first letter to the Corinthians. In the course of his epistle he says: "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." That some of these divisions were the result of discussions on baptism is evident from a previous remark of the apostle in this same letter. He says: "I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in mine own name." Here the discussion seems to have been concerning the formula of baptism, which, as we know, had varied at different times as the design of the ordinance had varied. He urges them to keep the "ordinances," and in order to get them straightened out of their troubles, he says he is sending unto them a young man by the name of Timothy, who had known the "Holy Scriptures" from a child. Known what? Known THE HOLY Scriptures from a child. What Scriptures? All that were in existence, namely, Moses and the Prophets—the New Testament not having yet been written, nor is there any evidence that it was incorporated as a part of the Holy Scriptures until more than a hundred years later.

There is no evidence that Paul ever had any idea of tearing up the only Bible the world had—the only Bible that had furnished instruction to God's people for ages—the only Bible under which John baptized—the only Bible out of which our Saviour preached and to which he appealed on all occasions—the only Bible out of which the apostles preached, and according to which all the usages of the New Dispensation were projected. There is no evidence that Paul at this time had

any idea of his own writings ever becoming a part of the Bible, or that there would ever be any other Bible except Moses and the Prophets. That was all they had to go by.

Heretofore the operations of the church had been within the lines of the chosen people; now it was to take in the whole world. Hence the danger of contamination with Paganism and Oriental Philosophy, and the difficulty of different, and yet in many respects similar, languages, many instances of which could be cited if our time allowed. For example, in regard to the Lord's Supper. The classical meaning of the word, *deipnon*, from which it is translated, is "*a heavy meal, a feast*," while in the New Testament it means simply a bit of bread and a sip of wine. If we had nothing but the Greek word to go by, we might fall into the same error that the Corinthians did, and thus "not discerning the Lord's body," eat and drink damnation to our souls.

But while it must be admitted that corruption and demoralization began even in the churches founded by the apostles, making it necessary for them to preach and write against abuses, heresies and dissensions, yet there is no evidence of a difference of opinion or practice as to the MODE OF BAPTISM. There had been a question as to who should baptize, and as to the formula of baptism; but that the MODE was in accordance with "HOLY SCRIPTURE" none of them ever had a doubt.

Traditional antiquity, which comes down to us from such times of division and contention, is of little value in determining what was the practice

of the apostles in religious matters, and hence, we are dependent on the Bible for all our ideas of baptism, as well as other Christian doctrines, and while doctrine has been corrupted by human invention and construction, it is matter of profound gratitude and satisfaction to know that the BIBLE, through the many original copies now extant, has been preserved and handed down to us in its purity.

Sufficiency of the Bible.

The Bible is sufficient, and it is very unbecoming and dangerous for a Christian people to abandon the plain teachings of the Bible with God as authority, and plod through the filth, mire and "beggarly elements" of heathen literature to find out God's meaning of religious doctrines, especially when he has given line upon line and precept upon precept. I shall not, therefore, tediously detain you by relating what the Rev. Mr. So and So, the Leading Light in such and such a church, admits, nor what Prof. Goose Quill Wiseman, Ph.D., LL.D., declares to be the meaning of the word *Baptizo*—we will let the Bible explain itself, and when God speaks, let man keep silence.

Our Saviour said: "Ye do err, not knowing the Scriptures." What Scriptures? The HOLY Scriptures. All that were in existence at that time—Moses and the Prophets. How could they know Scriptures that had not been written, and were not written until many years after Christ? It is a fact that most of the religious errors of today have grown out of an inexcusable ignorance of the Bible. Many church members seldom read the Bible, either the Old or New Testament,

and even when they do read it, they have no studious purpose of ascertaining its truths in all their harmonious connection. They are content with what some one else says, and when a glib talker comes along they are carried away—not by the truth of his argument, for they seldom know anything about that, but by the cunning craftiness of the man.

Just a few days ago, since announcing that I would preach on this subject, I received through the mail an anonymous envelope containing fourteen pages of printed matter, underscored here and there with a heavy pen, and on the margins a repetition of such expressions as: "Be careful"; "Pray much before you preach"; "Be exceedingly careful"; "Think, pray, don't make a mistake"; "Our God hears as well as the congregation"; "Read Matt. 5:19," etc.; signed, "From a true friend." Thank you, my true friend, I will now read Matt. 5:19, and tell you something about it which you do not seem to know:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

But my true friend seems never to have read the two verses preceding the 19th, and of which the 19th is the conclusion. *Break which commandments?* Our Lord tells us plainly, verse 17:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of *these least* commandments," etc.—

Commandments of Moses and the Prophets.

Please bear in mind that these are the words of our Lord in the opening part of his great Sermon on the Mount, perhaps after reading portions from the only Bible in existence, Moses and the Prophets, and many years before the first book of the New Testament was written. It is as plain as can be that the above words of Christ forever settle three things beyond the shadow of a doubt: 1, that he had no idea of tearing up the only Bible in existence; 2, that not one jot or tittle of it should ever pass away while the world stands; and 3, that every one, even of the least commandments, were to be taught and kept until fulfilled. And if the literature enclosed in the anonymous letter of my true friend represents his teaching and practice, then he is guilty in both respects, and thus another "Haman" hangs fifty cubits high.

(While I am at it, though, I did not intend this as a part of my sermon, I will call your attention to the second paragraph of this marvelous tract that is having such promiscuous anonymous circulation. I was utterly astonished! I could scarcely believe that any one would resort to such exaggeration among a people who in many instances have not the facilities for knowing any better. It seems to be a case of wilful, deliberate misrepresentation.

This paragraph says that the word *rantizo* occurs in the New Testament 62 times; the word *ekkeo* 152 times, and the word *louo* 139 times. Now, I wish to say that I have read the Greek text of Elzevir, known as the "Received Text," then I have the text of Stephens and the six next best readings of the Greek New Testament text (and there's no material difference in them), and I have made a careful examination of all these texts, consulting four of the best concordances that I can find, with this result: The word *rantizo* occurs 7 times instead of 62; *ekkeo* 19 times, instead of 152, and *louo*

10 times, instead of 139. If this is a sample of the truthfulness of the remainder of the tract, then what may we expect from such teaching?)

History of Baptism.

One of the greatest sources of error on the subject of baptism is the supposition that it originated with the ministry of John. Paul furnishes a very emphatic and detailed account of the first baptism ever administered, so far as we know—a clear case of the baptism of men, women and children, at the time of the separation of the children of Israel from the land of Egypt, which was 1521 years before John's ministry began—and as God himself administered this baptism which Paul says he would not have us be ignorant of, it should be instructive to find out just how it was performed.

In doing this, we will not resort to dictionaries or lexicons, but will take the word of God for our answer. Moses recorded it not long after in Ex. 14:22, 29: "But the children of Israel walked upon DRY LAND in the midst of the sea." And the Psalmist in commemorating this great event says:

"The waters saw thee, Oh, God, the waters saw thee; they were afraid; the depths also were troubled, the CLOUDS Poured out water; the skies sent out a sound; Thou leddest thy people like a flock by the hand of Moses and Aaron" (Psa. 77:16, 20.)

Notice the testimony here given from God's word concerning this first baptism which Paul would not have us be ignorant of (1 Cor. 10). Four facts are established: 1. They were in the sea. 2. On DRY GROUND. 3. The clouds Poured out water. 4. They were BAPTIZED. Please note also that Paul in speaking of this baptism,

administered by the falling of rain from the clouds, uses the identical word that Christ uses in the great commission, and if this sprinkling or pouring of rain from the clouds was baptism, as Paul affirms it was, when God himself was the administrator, then why may not baptism be performed by sprinkling today? The only case of immersion connected with this event was that of the Egyptians, which was fatal.

Many other instances of baptisms are recorded in the Old Testament—some of which are referred to and explained in the New Testament, as for example, at the time of receiving the law, when Moses SPRINKLED the Book and all the people (Heb. 9:19). He takes pains to show in this chapter, also in the sixth chapter, that all the purifying ordinances of the ceremonial law were so many baptisms in common practice by the Jews ever since the time of their deliverance from Egypt, and while in some cases they were required to wash themselves in water first, yet *the official act* of baptism was always by sprinkling. Lightfoot, who had read the entire literature of the Jews, says: "All the nation of Israel do assert as it were with one mouth, that all the nation of Israel were brought into covenant, among other things, by baptism." It is, therefore, a great mistake to suppose that baptism began with the ministry of John, when the Bible tells us it had been in use for more than fifteen hundred years.

John Baptizing the People.

John the Baptist was a Priest in the regular line according to the law, being the only son of Zacharias, the officiating Priest at the time,

and his mother Elizabeth of the daughters of Aaron. We are particularly informed that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). This means, of course, that John had been raised up in the church from his infancy; that he entered upon his priestly office at the lawful age, and in the regular way, according to the "ordinances" which his father so strictly kept. Any innovation would have been resented by the church. Stephen was stoned to death on the testimony of hired liars who said he spake against Moses and the Law (Acts 6 and 7).

The thousands of Jews who attended John's ministry were familiar with the fact that the priests baptized all the converts they made. The law under which he ministered enjoined it. They had read it and heard it explained by the priests and witnessed its observance time and again. There was never any surprise or complaint as to the manner in which he administered it. "What went ye out into the wilderness to see? A reed shaken with the wind?" (Luke 7:24). Yes, perhaps a reed with a bunch of hyssop and scarlet wool tied to the end, swaying above the heads of the people might have attracted some; but as they drew nearer they found a prophet—yea, the last and greatest of all the prophets.

John's manner of baptizing and the thousands who flocked to it caused some to think that he was the Christ. They knew that the Christ was to come and were expecting him. They knew also that he should "SPRINKLE MANY NATIONS" (Isa. 52:15). John was baptizing multitudes;

therefore, they thought he must be the Christ. So "the Jews sent priests and Levites from Jerusalem to ask him" (Jno. 1:19), and he told them that he was not the Christ.

Why baptizest thou then, if thou be not that Christ? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing." Jno. 1:19-28.

Here please note the fact, that John's baptizing such multitudes was the only reason they gave for thinking that he was the Christ who should "sprinkle many nations"—all of which is further evidence that John was true to the Law under which he lived, ministered and died.

John further explained to them on the next day that the purpose of his baptism was to prepare for the manifestation of Christ: "And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water" (Jno. 1:31). Thus we see that John administered the ceremonial purification preparatory to the manifestation of Christ to Israel, just as it had been used by the church for centuries in preparing the people for great events—just as Moses did at the receiving of the Law, when he sprinkled the Book and all the people (Heb. 9:19). Paul says: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him, that should come after him, that is, on Christ Jesus" (Acts 19:4). Repentance was the inward preparation and baptism was its outward sign.

John Baptizing Christ.

It should be noted that the design of baptism has varied according to the various purposes for which it was administered at different times—sometimes accompanied with washing—sometimes with running water, etc. (Num. 19:7; Lev. 14:5, 6, 50); but in every instance, whether as a ceremonial cleansing for diseases, or as a symbol of purification from sin (Num. 19:9), the official act of baptism—that is, the act performed by the baptizer, was always by sprinkling, and it is affirmed that “it shall be unto the children of Israel, and unto the stranger that sojourneth among them, FOR A STATUTE FOREVER” (Num. 19). John baptizing the people was one thing, baptizing Christ was another thing, and Christian baptism is a different thing, in design; but the mode has always been the same, as no authority for a change has ever been given, and according to God’s word, *never will be*.

We are plainly told that John preached and administered the baptism of repentance for the remission of sins (Luke 3:3), exhorting the people to believe on a Messiah yet to come. They were not baptized for the remission of sins. Baptism was the sign of the vow of repentance. It was *repentance* that brought remission. But Christ was not baptized “unto repentance”; for he had no sin to repent of, nor was he exhorted to believe on a Messiah yet to come. He was not baptized as an example to the people, for they were baptized before he was (Luke 3:21), nor was he baptized as an “example to us”; for he was not baptized until thirty years old and no one will say that we should wait that long. Again, he was not baptized in

order to get into the visible church; for he was already a member of the church—having been initiated in his infancy (Luke 2:21) and confirmed when twelve years old (Luke 2:49), and if he had ever withdrawn or been expelled, there is no record of it.

But some have the audacity to tell us there was no church in existence at this time, nor at any time previous to John the Baptist. Perhaps they have heard a great deal of this kind of talk, or may be they have seen it in print somewhere; but we prefer taking the Bible as our authority, rather than such prejudiced, dogmatic bombast. Let us keep to "that which is noted in the Scripture of truth." Read the entire 7th chapter of the Acts, where the whole thing is reviewed and thoroughly explained by Stephen. In the course of this remarkable argument in defense of the Oracles of God he says:

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in THE CHURCH IN THE WILDERNESS with the angel which spake to him in the Mount Sinai, and with our fathers; who received the lively oracles to give unto us." (Acts 7:37, 38.)

This is sufficient for all who have any regard for the Bible, and I believe that most people do have a regard for the Bible. The trouble is, they have been misled by others and have not taken the time to find out for themselves what is written in THE BOOK.

When pinned down to the truth as to the previous existence of the church, then they try to wiggle out of it by saying it was not a spiritual church—that there was no Christ in it, etc.

Now, in order to settle this question let us go again to the Bible. Let us keep on going to the Bible. It seems that the Lord foresaw the coming, and the danger of such human notions when he inspired Paul to write for the instruction of the people of his time! Was the church of Old Testament times a spiritual church? Let us see. Paul says:

"I would not that ye should be ignorant" (*Ignorant of what?*). "How that all our fathers were all baptized unto Moses"—(Very well, what else would you not have us be ignorant of?) Listen: "And did all eat the same SPIRITUAL meat; and did all drink the same SPIRITUAL drink, for they drank of that SPIRITUAL ROCK that followed them; and THAT ROCK WAS CHRIST" (1 Cor. 10:1-5).

This settles the question as to whether it was a spiritual church, and also as to whether there was any Christ in it. Now, please don't deny it any more.

Having found that our position is fortified thus far, by the word of God, we will again revert to the question: Why was Jesus baptized by John? When Christ first presented himself for baptism, John was confused. He knew that he could not baptize him "unto repentance for the remission of sins," as he had been baptizing the people; therefore, he "forbade him, saying, I have need to be baptized of thee." Then Jesus said unto him: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." This appeal to the Law was sufficient. Instantly, John was reminded of the teaching of Moses and the Prophets—that Christ was to be a priest; the Levitical priesthood pointed to him, was to culminate in him, and be abolished by him. Hence,

The necessity of his being consecrated to that office by a regular priest, else he could not abolish it. John was a regular priest, as we have seen, divinely commissioned to be his immediate forerunner and to administer the purifying preparatory for his coming. Now he has come, and John, being reminded of these things, at once recognizes it as his high privilege and duty to consecrate him to his office and introduce him to Israel. He was just thirty years old—the exact age at which they were consecrated, and the Law to which Christ appealed, and from which he said “not one jot or tittle” should ever pass, fully prescribed the method of consecration: “Thus shalt thou do unto them, **SPRINKLE** water of purifying upon them” (Num. 8:7). This is the Law to which Christ appealed, and that was fulfilled at his baptism. It would have been a strange thing, indeed, if John, living under the old dispensation, the greatest one of all the prophets, engaged for six months in sprinkling millions of people with Jordan’s “running water,” perhaps by means of hyssop and wool tied on to the end of a reed, which some at a distance seemed to think was shaken with the wind (Matt. 11:7)—and then when Christ presented himself, I say, it would have been a strange thing for John to throw down his reed of hyssop, and **PLUNGE THE MESSIAH INTO *the water***—contrary to the law to which he appealed, and which said that he should be **SPRINKLED**. Such teaching portrays the grossest ignorance of the Bible on the subject of baptism. It makes no difference whether he stood in the “running water” ankle-deep, knee-deep, or waist-deep, or that he went

"immediately" up the bank (apo) FROM the water, as apo is translated in three hundred and seventy-three other places, the official baptism had to be performed by SPRINKLING, according to the "FOREVER" statute of the Almighty.

Up to this time he had performed no official act; but immediately after the "forty days and nights," he began to preach and to exercise priestly authority in the temple and in their synagogues. His authority as a regular priest was never questioned by the rulers until away on in his ministry, when their jealousies and prejudices were aroused against him because of his sharp rebukes. Then they began trying to pick a flaw to oust him from the office. They went to him while he was preaching one day in the temple and assaulted him, saying: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23), and when he referred them to his baptism by John, they were put to silence. Here we have the validity of his consecration acknowledged by those who consecrated to that office by sprinkling, and who would have been only too glad to find a missing link in the chain of authority, or that his consecration had not been performed in the regular way; but they could not, and never did find a single flaw in this respect—all of which is further proof that Christ was baptized to consecrate him to the priestly office, and that it was done by sprinkling water upon him.

There is perfect agreement between Paul and the prophets as to the stages through which Christ was to pass in coming to the office of priesthood, namely, that in four respects he was

to come to it just like his brethren, and in one additional respect he was to be above his fellows (Psa. 45:7; Heb. 1:9), "that he might be a faithful high priest," etc. (Heb. 2:17). Let us see if all these things transpired.

1. Like his brethren, he was initiated into the church in his infancy (Luke 2:21).

2. Like his brethren, he was presented in the temple when forty days old (Luke 2:22).

3. Like his brethren, he was confirmed at twelve years old (Luke 2:49).

4. Like his brethren, he was consecrated to the priesthood at thirty years of age, by the sprinkling of water upon him (Luke 3:21; Num. 8:7). And

5. "Above his fellows," Christ at his baptism was anointed with the Holy Ghost (Luke 3:22).

Thus we have determined from the word of God, how both John and Christ fulfilled all righteousness—complying in every respect with the requirements of Moses and the Prophets, and it is little short of the unpardonable sin to say that they did not. No one ever heard of Christ going under the water, or of his organizing a church there, until many centuries after this.

Christ's estimation of John was that none under the Old Dispensation to which he belonged, were greater than he; "notwithstanding he that is least in the kingdom of heaven (the New Dispensation) is greater than he" (Matt. 11:11). Some people are not yet able to distinguish between John the Baptist and John, the author of the fourth Gospel. John the Baptist had been dead about sixty years when John the apostle wrote his gospel. Long after the death of John the

Baptist, Christ and his disciples attended the temple service, kept the Jewish feasts and ate the Jewish passover. So far, then, from John being a Christian minister, the organizer of a Christian church, and the administrator of Christian baptism, he was beheaded before the Christian Dispensation began, and before the commission thus to baptize was ever heard of.

That John's baptism was not Christian baptism is clearly set forth in Acts 19:1-5:

"Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

Now, if the decision and action of an inspired apostle is to be depended upon as authority, then it is certain that John's baptism was not Christian baptism; for it was set aside by the Apostle Paul and the parties rebaptized. *But this was not an exceptional case.* The thousands who were baptized on the day of Pentecost and thousands a little later, who had already been baptized by John the Baptist, were all rebaptized according to the terms of the Great Commission, which alone constitute the formula of Christian baptism. This was no reflection whatever on John's baptism, either in its design or mode. It had its place as a preparatory purifying, and

while its design differed from that of Christian baptism, the mode was the same.

Christian Baptism.

Here let us examine the nature and design of Christian baptism and a few instances of its administration. It was instituted in the Great Commission given by Christ to the disciples after his resurrection, and just before his ascension, and was administered for the first time on the day of Pentecost. Briefly stated, the application of water in Christian baptism is, ceremonially, a purifying ordinance—the sign of initiation into the visible church and consecration to God. It is symbolic of the baptism of the Holy Ghost, by whose outpouring, quickening and life-giving power we are born into the invisible, or Spiritual Church—the Kingdom of God. How did they baptize on the day of Pentecost? Was there to be any change?

I answer: there was to be a change. Prophecy had not only foretold that the Messiah, when he came, should SPRINKLE many nations; but prophecy had also prescribed the kind of water that should be used in baptizing. Many seem never to have heard of such a thing. The trouble is, we do not read our Bibles. It is right here in GOD'S BOOK, I am going to hand it out to you—God's "FOREVER STATUTE" as to the mode of Christian baptism, and God's LAST and FINAL statute as to the kind of water that was to be used for Christian baptism. Here it is: "Then," namely, at that time—when the Messiah shall have come—when there shall be no more need for the shedding of blood and the burning of sacrifices. "Then will I SPRINKLE"—!—What? You

are going to keep on SPRINKLING THEN? Yes, indeed, that is just what the Bible says—"Then will I sprinkle CLEAN WATER upon you" (Ezek. 36:25). But why does God say that under the New Dispensation we shall be sprinkled with C-L-E-A-N water? Had they ever used any other kind for baptizing? Why, certainly! Under the Old Dispensation they had sprinkled with water that had in it a small quantity of the ashes of a burnt heifer and a few drops of blood, which pointed to the sacrificial death of Christ, and was therefore very appropriate under the Old Dispensation; but after this sacrificial offering of himself, made once for all; then those things which symbolized or pointed to his death were no longer to be mixed with the baptismal water,—all of which is abundant proof that Christian baptism was never designed to have any reference whatever to the death of Christ, else we would be required to retain the blood and ashes also. But now, the Bible says, we are to be sprinkled with CLEAN water; thus retaining the one element, and the only element, which is symbolic of the baptism of the Holy Ghost. To say that baptism has any reference to the death of Christ, is to attempt to invade the realm of the sacred design of the Lord's Supper, which alone was instituted to show forth his death (1 Cor. 11:26), which Holy Supper we are authorized to observe as often as we will, and which is a most solemn, beautiful, appropriate and becoming service. The Lord's Day, especially Easter Sunday, celebrates the resurrection.

The Day of Pentecost.

Let us examine briefly the baptisms on the day of Pentecost. The services were being con-

ducted by the apostles themselves, and perhaps they had the Bible with them. But what Bible? Some people seem to think that John the Baptist and Christ and the apostles each had a Morocco-bound, gilt-edge copy of the New Testament, and carried it around with them, for more than fifty years before it was written. The fact is, John the Baptist had been dead one hundred and fifty-four years before there is any evidence that the New Testament writings were adopted by the church as a part of the Bible. Let us keep to the facts, and nothing but the facts, though the heavens fall. But keeping to the facts is not going to endanger the heavens. Some of our prejudiced, human opinions and concoctions may fall, and the sooner the better, but keeping to the facts is not going to shake the heavens. LET US KEEP TO THE FACTS, AND HOLD FAST THE FORM OF SOUND WORDS!

What Bible did they have? No guess! No surmise! No conjecture! What Bible did they have? What Bible did they read that day? It is recorded in language as plain as can be written. Read the second chapter of Acts, where it is seen that Peter was reading from the Prophets, explaining and expounding as he went, with occasional selections from Moses; and when the people were "pricked in their heart" and said: Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized EVERY ONE of you," etc. "For the promise is unto you and to YOUR CHILDREN" (Acts 2:39); therefore, the children of believing parents are to be baptized also, and Paul tells us that even if only one of the parents believe, while the other

may be a heathen, the children are not to be considered as left out (1 Cor. 7:14).

But how did they baptize on the day of Pentecost? That is the question, and a very important one, since it is the first instance of Christian baptism. Peter tells us that Pentecost was a direct fulfillment of prophecy. Let us see what prophecy had said of this time and the events which transpired. We will take the items as given by prophecy, and compare them with the facts as they occurred on the day of Pentecost:

Prophecy:

Ezek. 36:24, says: "For I will take you from among the heathen, and gather you out of all countries into your own land."

Fulfillment:

Acts 2:5 says: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

An exact and literal fulfillment of the prediction! Let us take the next item and see how it turns out:

Verse 25: "Then (at that time) will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you."

Verse 41: "Then (at that time) they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Another direct and literal fulfillment of the prophecy, UNLESS the apostles invented and substituted immersion for baptism, and who will have the audacity to say they did:

26: "A new heart also will I give you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

46: "And they, continuing daily with one accord in the temple, and breaking bread, did eat their meat with gladness and singleness of heart."

Their genuine conversion is fully set forth, and thus the third item of the prophecy is fulfilled to the letter!

27: "And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This is the fourth item of the prophecy that was literally fulfilled on the day of Pentecost! Just think of it! Four successive items of prophecy, recorded in the same chapter, verse after verse—all fulfilled to the letter, on one single occasion, and set down in one single chapter of the Acts of the Apostles! UNLESS they invented immersion for baptism, and it is little short of the unpardonable sin to say that they did. How could they do such a thing? The very last item of the prophecy makes it impossible, even if they had been disposed to do such a thing! Listen: "I will put my Spirit within you, and CAUSE YOU TO WALK IN MY STATUTES." What statutes? God's "FOREVER STATUTES" that Moses walked in, and that John the Baptist walked in—and one of them is that baptism is to be performed by sprinkling. No other has ever been given or ever will be.

These four things were necessary to the fulfillment of the prophecy: 1, The gathering of the Jews: They were there. 2, Sprinkling clean water upon them: Three thousand were baptized. 3, The renewing of the heart: They received that. 4, Receiving God's Spirit within: They were all filled.

As sure as face answers to face in a perfect mirror, this prophecy was fulfilled on the day of Pentecost, and the apostles baptized according to God's eternal statute.

Immersionists usually ask: Why did John leave Jerusalem where water was so scarce, and resort to Jordan "where there was much water there," if not to immerse the people? and then concerning Pentecost, they argue that there was an abundance of water and suitable places in Jerusalem for the apostles to immerse THREE THOUSAND in a few hours! One or both of these suppositions is obliged to be false, and any one can see the fallacy of such flimsy reasoning.

It was said of Christ, when he should come: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. So shall he SPRINKLE MANY NATIONS" (Isa. 52:13, 15). Nine-tenths of the Christian world, including many nations, baptize by sprinkling, and I ask: If this prophecy of his prudent dealing, high exaltation and sprinkling many nations is not being fulfilled in the Christian world today, then WHERE, WHEN, and HOW, may we ever expect it to be fulfilled?

Some people, because of a prejudiced, partial and superficial reading of the Bible, with ponds, rivers and pools continually in the eyes of their imagination, think they see immersion everywhere mention is made of baptism. Accordingly, they say: John baptized in Jordan; therefore, he immersed. Just as well say: Will Milan fished in Duncan's Creek; therefore, he caught a mule. The Bible says, also, that John baptized "beyond Jordan," "in the wilderness," and "in

Bethabara"; but any one can see at a glance that all of these expressions denote the place *WHERE* he baptized, and not the mode by which it was done. Sixteen years ago I baptized a number of people in Heath Springs, and thousands of Methodists have been baptized in Mississippi; but that does not mean in either case that they were immersed. If you ask *how* John baptized, he says every time, "with water"; and furthermore he says that what he does with water Christ shall do with the Holy Ghost. John never mentions baptizing *IN* water, and it would be absurd to think of Christ plunging a man *IN* the Holy Ghost. The term "with," therefore, settles the mode of baptism, even if it had not been settled by the Bible Statute.

"But he baptized in Enon because there was much water there." If it was a question of much water, then why did he leave Jordan? Surely there was plenty in Jordan. No, it was not a question of much water. It was a question of drinking water, and he went to Enon, because, as the name implies, there were "many springs" there which afforded drinking water for the people and their animals, and water for culinary purposes.

"But how about going with Christ into the liquid grave?" Well, just this much: First of all, Christ never went into any liquid grave at all. You have just heard that, or read it in some paper. You have never seen it in the Bible. You Methodists, and some others that I could mention, ought to read your Bibles, and not depend so much on what you hear or see elsewhere. I have never seen anything in my Bible

about "following Christ into the liquid grave," NEVER. In the next place, Christ never went into a grave of any kind. They carried his body in through the door of a new sepulcher and laid it up in the loculus, or shelf, but they did not immerse or dip it in the rock. You can't dip a man in a rock! But even if the sepulcher had been full of water, and even if they had left his body submerged in the water as it lay on the shelf, there is no command that we are to be done that way. In fact, there is no command that we are ever to do anything symbolic of our Lord's burial. One woman had the honor of doing all that was ever to be done in that respect (Matt. 26:12).

"But does not the Bible say that we must be buried with him in water baptism?" No; the Bible doesn't say anything of the kind. That is another thing that you have heard or seen somewhere else. It is not in the Bible. Paul says that "by one Spirit we are all baptized into one body" (1 Cor. 12:13); then again he says that "we are buried with him by baptism into death" (Rom. 6:4), but that is a different thing altogether. He is speaking of our death to sin, which he says is the effect, or result, of being baptized with the Spirit. He does not say that we are baptized *in water* by a *minister*, but baptized into *death* by the *Spirit*—not that we have been *once* buried in water baptism; but that we are *now* buried, that is, dead unto sin. He is speaking of the *RESULT* of the *SPIRIT's* baptism, and not the *MODE* of any baptism. There is, therefore, no reference to water baptism in either of these passages.

Our Lord on one occasion spoke of another baptism which He had to be baptized with, cautioning the disciples that they might expect the same. The Mount of Olives was the place where he received it, and his sweat, like great drops of blood falling to the ground, was its visible mode (Luke 22:44). He first prayed that if it were possible "this cup" might be removed from him; but no, he must be baptized with it, and so its bitter contents were poured upon him, and it was out of this cup that he received his baptism unto death. The ashes of the burnt heifer and blood, mixed in the water with which the people had been sprinkled for ages, pointed forward to the bitter agony of this cup. He drank it; thus tasting death for every man, and henceforth baptism is to be performed by the sprinkling of CLEAN water.

Our time is up. There are many things I should like to say yet, but in the press of this crowded condition, I shall make only a few brief references and draw to a close.

Christ and Nicodemus.

If it could be proven that Christ's words to Nicodemus had any reference to water baptism, then it is certain that to be born of water does not mean immersion. The Bible teaches that to be "born of the Spirit" is to have the Spirit **POURED UPON US** (Isa. 44:3; Joel 2:28; Acts 2:17, etc.); therefore, to be born of water is to have the water **POURED UPON US**. The mode of the thing symbolized determines the mode of the symbol. Evidently our Lord did not have that in view. Nicodemus introduced the discussion about the natural birth, and when it was dis-

posed of, Christ repeated his original single statement: "Ye must be born again." Namely, born from above. To say that water baptism is here referred to, is to say that all who are not baptized with water are lost. Therefore, I can not agree with our standards at this point.

The House of Cornelius.

From what has been noted in the Bible we are not surprised at Peter's language in the house of Cornelius, when he saw that the Holy Ghost was poured out upon them. It reminded him of Pentecost and of baptism. Accordingly, he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). Or, to put the language in modern form: Will some man bring water that these may be baptized? Peter had already learned a lesson which he was not likely to forget, when in his great zeal one day, he was about to become an immersionist, saying, "Lord, not my feet only, but also my hands and my head"; but Jesus quickly informed him that so much washing was not necessary.

Philip and the Eunuch.

The case of the Eunuch presents, perhaps, the clearest, all-round, undeniable and infallible proof of baptism by sprinkling that is to be found anywhere in the New Testament. He was returning along the desert road from Jerusalem, where he had been to worship, and sitting in his chariot, was reading the Bible. "What Bible?" The only Bible in existence. The place he was reading was in Isaiah, concerning the coming of Christ and establishing his kingdom. Philip began at that place and went on reading and expounding

this prophecy to the Eunuch, until they came to the Scripture which said: "So shall he sprinkle many nations," and that was the text from which Philip preached his sermon on baptism. Then they came to a little spring, whose weak stream, travelers say, sinks into the sand a few yards below it, and as the Eunuch's language indicates, he seems surprised at seeing any water in it: "Behold: water!" Not "much water," not d-e-e-p water; but (tina hudor), some water, a little water, and here Philip baptized him. Of course, they had to GO DOWN from the chariot to the water; then they had to COME BACK UP into the chariot; but that Philip preached baptism by SPRINKLING, and then went down and plunged the man UNDER the water, contrary to the Scripture which they had just read, is absurd to think of. The baptism of Paul, of Lydia's household, and of the jailer's household, are such clear cases of the scriptural mode that we deem it useless to examine them. There is no sign of immersion in any of them.

Now, I will ask one plain, fair, direct question: If the word "sprinkle" in all of these numerous passages which we have noted in the Bible—occurring as it does forty-seven times in the Old Testament, and seven times in the New Testament, and in nearly every case connected with the idea of water baptism—I say, if this word had been rendered immerse, would not that be regarded as final authority in settling the mode of baptism? IT CAN NOT, AND WILL NOT, BE DENIED! But it is not so written in the Bible, nor does the word immerse occur anywhere inside the lids of any respectable translation on the face of the earth.

Where, then, is the argument for immersion? It is not to be found. The only thing that has ever been advanced is the bigoted, dogmatic, bombastic statement: "Baptize means immerse, and nothing but immerse, because a lexicon says so." A human lexicon! But which one says so? I have never seen it, and Dr. Carson, an eminent Baptist, says on the 55th page of his great work, that "all the lexicographers and commentators" are against him in his opinion. Quit slandering the lexicons! However, as the Bible was made, and its prescribed usages clearly set forth long before lexicons existed, I prefer consulting the plain word of God, as to the meaning of its own terms. THE BIBLE IS MY DICTIONARY, LEXICON AND LITERATURE.

Ten Conclusions.

The relevant and well established facts which we have noted in the Scripture of truth, may be summed up in the following conclusions:

1. That baptism did not originate with the ministry of John the Baptist, it having been well understood and practiced for fifteen hundred years before John was born.
2. That John was a priest in the regular order, being the only son of a priest and his mother of the daughters of Aaron.
3. That as John was never accused of transcending the bounds of the priestly office, he adhered strictly to the customs and usages of the dispensation under which he lived, ministered and died.
4. That the mode of baptism, according to the "forever" statute and example, and the only mode ever practiced by divine authority, is that of sprinkling or pouring.

5. That as no authority for a change in the mode has ever been given, it is absurd, if not sacriligious, to think of John or the apostles as attempting to change it.

6. That there is no difference in the teaching of the Old and New Testament as to the existence of the one and only true Church of God under both dispensations.

7. That the rebaptizing of John's disciples by the early Christian Apostles was no reflection on the mode by which it was performed, but indicates a difference in design.

8. That those who practice immersion for baptism, do so without any divine authority; yet, reverence for the formula and charity toward the sincere may justify its recognition as Christian baptism.

9. That as the water used for baptizing is to be CLEAN water, and is said to be ceremonially unclean after use for one person; therefore, all of any number except the first one immersed in still water, are ceremonially defiled, or polluted, rather than cleansed.

10. That those who practice baptism by sprinkling are the direct, true and only true logical scriptural and historical successors of Moses, Isaiah, John the Baptist and the Apostles of Jesus Christ our Lord. Thus we know, thus we teach and thus we practice, in the name of him who was, and is, and shall be, forevermore.

A Natural Question Answered.

How and when did immersion come to be practiced for Christian baptism? This is a most natural question, and for the benefit of those who have not the facilities to answer it, I give a

few brief statements concerning the origin of the practice, according to the best authority that can be found.

The immersion theory began to develop about the middle of the second century, and probably at first consisting more in a washing, for the purpose of cleansing—not only the body—but from sin as well. It grew out of the theory of “Baptismal Regeneration” and other superstitions that were originated about the same time, and which laid the foundation for the dark ages that followed. The water was thought to be the cleansing element; therefore, the more copiously it was applied, the more effectual was the cleansing of soul and body.

Accordingly, the converts were required to divest themselves of all clothing when baptized. It was thought that with clothing on them they would not receive the full grace of baptism, and it was the body to be washed and not the clothing. They were immersed, or washed, three times in acknowledgment of their belief in the Trinity. Some of the testimony of those times is as follows: “Men came as naked to the font as they came into the world.” Again, “The ancient Christians when they baptized by immersion, were all baptized naked, whether they were men, women or children.”

It was introduced about the year 210 by Tertullian, who believed in baptismal regeneration, though he did not confine himself to that mode entirely; he allowed sprinkling and pouring, especially in cases of sickness, but thought immersion a more thorough mode of cleansing.

Single immersion, as it is practiced now among

us, was an innovation and heresy that had never been spoken of in the Christian churches until introduced by Eunomius, an Arian heretic, about the middle of the fourth century. The change from "TRINE" to "SINGLE" immersion was brought about by the Eunomian branch of the Arian heresy, so as to define and affirm their belief in the singleness of the Godhead in the person of the Father. Now I ask: If single immersion was a heresy, because of its origin and meaning in the fourth century, then why is it not a heresy today? Of course, a belief in the Trinity and the lapse of time may alleviate, but do not alter the facts of the intention and opinions of its founder. The foundation is not sound, the superstructure can not be.

I for one, however, am glad to know that my Baptist brethren in this country and in England do not run back through such lines of heresy and superstition to Arianism for the origin of their practice. I love the Baptist people. Many of them are among my best friends, and it is a great relief to me—though some of them do not seem to appreciate it—to turn to the more noble Roger Williams who founded the Baptist church in America. He came to this country as a minister in the Church of England, and after preaching for some years, renounced that faith and was IMMersed by Ezekiel Holiman, a LAYMAN in the English church, and then he in turn immersed Mr. Holiman and ten others; and thus started the first Baptist church in America, at Providence, R. I., in 1639.

A similar transaction was resorted to by Mr. Smyth and others in England about the same

time. But be it remembered that both of these ministers were immersed by LAYMEN, who themselves had not been immersed, but were sprinkled in infancy, and yet some Baptists, ignorant of their own history, boast of a regular succession clear back to John the Baptist!

Tertullian, the inventor of the immersion theory and baptismal regeneration, was the first and only ancient writer who opposed infant baptism. His argument was, that as the baptism was the regeneration, or cleansing from sin, it ought to be deferred as long as possible, so that the baptized person might go fresh from the waters of regeneration into Heaven. Persons under peculiar temptation and very liable to commit sin afterwards were not to be baptized except in cases of sickness and approaching death; but even infants, if threatened by death, were to be baptized by sprinkling.

These three errors: immersion, baptismal regeneration, and opposition to infant baptism germinated from the same seed, arose together and went hand in hand, and have not been separated in the minds of some, even to this day.

I will close by giving you the testimony of one of the greatest Church Historians of modern times, and when I say that this testimony was furnished by the President of the Southern Baptist Theological Seminary at Louisville, Ky., it can not be charged that he was prejudiced in his views. Dr. Whitsitt's historical discoveries created quite a stir in his church at the time, but they succeeded in keeping the fury inside the family. He first occupied the chair of Church History, of which he says:

"During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History, I made the discovery that prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism."—*New York Examiner*, April 23, 1896.

In an editorial which he wrote for the *Independent* of September 9, 1880, he says:

"The earliest Baptist Confessions of Faith all contemplate sprinkling or pouring as the act of baptism. * * * It was not until the year 1644, three years after the invention of immersion, that any Baptist confession prescribes dipping or plunging the body in water as the way and manner of dispensing this ordinance."

When called to account by the church, Dr. Whitsitt expressed a regret that the publishing of his discoveries had given offense to his brethren, but told them he could not do otherwise than to reaffirm his convictions and maintain his position.

So, you see, those who sprinkle are the real Scriptural, historical successors of John the Baptist, and of the Apostles of Jesus Christ, Our Lord.

(The foregoing sermon was preached in the Methodist church at Clinton, S. C., Oct. 10, 1909, occupying one hundred minutes in delivery, and was first published at the request of the large congregation which listened eagerly and patiently in the most crowded condition ever experienced in that church.)

THE CHURCH AND CHILDREN

One of the greatest mistakes of protestant religion is its neglect of children. There has been some improvement in the last few years, but there is still room for a great deal more. This negligence on the part of the church with regard to children arises in part from an erroneous idea of the nature and mission of the church itself, and very likely sprang from the corruptions disseminated in the times of Tertullian. Even since the Reformation some protestant churches have retained a tincture of the errors and superstitions of the dark ages, resulting in much injury to the cause of Christ.

Some people have a notion that the church is a kind of quarantine station, designed to determine who are fit subjects for heaven and to prevent improper persons from entering its pearly gates. They tell us that we must not join the church nor even receive its sign of initiation until we are saved and have a fairly good understanding of the plan of salvation. They also tell us that when we are once saved we can never be lost. What, then, is the use of the church? If we can't join until we are saved, and if we can't be lost after we are saved then what is the use to join at all? Their pretense of strictness in ridding their church of tares is only exceeded by their eagerness to gather some from other wheat fields. Our Saviour said, "Let both grow together until the harvest."

Some would have us believe that the church and communion table are enclosed with a barbed-wire fence away out in the water, and that in order to get into it you must be old enough to stem "Jordan's swelling tide," "be buried in the liquid grave," and come up on the inside of the fence. Such expressions as these have been ranted over until some people almost believe that they are in the Bible; whereas, if they would only read for themselves, they would find that nothing is said about Christ going under the water, much less about organizing a church there. So much has been said of late about "the sin" of baptizing children, and thus recognizing God's claim upon them and their place in his covenant grace, that it is time for some one to set forth "that which is noted in the Scripture of truth" on this subject. Is there any place or provision in the

gospel of Christ for children, and are they to be baptized in recognition of that fact? Is there any Bible authority for thus initiating infants into the membership of the church?

Those who are so fond of prating about "the scholarship of the world" may be startled (I do not mean sprinkled), may be startled to know that thirty-nine fortieths of the Christian population of the world answer these questions in the affirmative. But we shall not dwell upon this fact in seeking the answer to our question. The best way to get at the facts concerning anything is to trace it to its very beginning. Three questions suggest themselves as the best method of solving this problem:

1. How far back did the church exist?
2. Were children included in its membership?
3. If so, have they ever been excluded?

Our space will not permit a full survey of the facts laid down, but a sufficient number will be noted to determine and establish clearly the answer to these questions. The first mention of the existence of the church in the New Testament is by Christ himself, where he says to Peter: "Upon this rock I will build my church." It is very important that we find out just what this expression means, and in doing this we must take the Bible as our guide. First, I call attention to the fact that the word here translated "build" (*oikodomeo*), is elsewhere used in the sense of rebuilding or repairing the temple and tombs of the prophets. (See Matt. 23:29; 26:61; 27:40; Mark 15:29; Luke 11:47.) Again, the word is used in the sense of "building up," "encouraging," "edifying," etc., as in Acts 9:31, in fulfillment of the promise to Peter, it is said that the churches had rest "and were edified" (*oikodomoumenai*), being built up, strengthened and encouraged. (For the same use of this word see Acts 20:32; 1 Cor. 8:1; 10:23; 14:4, 17; 1 Thes. 5:11, etc.) There is, therefore, no allusion to the organizing of the church as a new institution in any of these passages. It is spoken of as being already in existence and in working order.

Does the New Testament give us any idea of the organization and previous existence of the church? It does, in language as plain as can be. In Acts 7:38, after a full review of the history of that institution which

God organized with Abraham, St. Stephen speaks of it as "THE CHURCH IN THE WILDERNESS," and he says that Christ was in it with the angel which spake to Moses at Mount Sinai. I am aware of the fact that this was part of the testimony for which Stephen's enemies stoned him to death, and there are some among us today who will not accept it; nevertheless, it is the truth. Paul, in speaking of the same institution, says that its organization preceded the giving of the Law by 430 years, and was not annulled by the Law, but was to be "an everlasting" institution. He also says that it "was confirmed before of God in CHRIST." (See Gen. 17:13 and Gal. 3:15-17.)

But some one asks: "Did this church in the wilderness possess the New Testament characteristics of a real church?" Let us see, and we will take what the New Testament says in answer to this question. 1. Was there any gospel in this church? Yes (Gal. 3:8). 2. Was there any Christ in it? Yes (Acts 7:38; Gal. 3:17). 3. Was there any baptism in it? Yes (1 Cor. 10:1). 4. But was it a really spiritual church? Yes, indeed (read 1 Cor. 10:1-5). 5. Were infants included in the membership of this church and were they given the sign of initiation? Nothing is more clearly established than this fact (Acts 7:8, and read Gen. 17:9-15).

Now, according to the unquestioned testimony of these New Testament writers, corroborated by the facts as laid down in the Old Testament, we have proven that the church was instituted and continued in existence for a period of 1,930 years before John the Baptist was born, and, mind you, it was a visible, Baptized, Spiritual Church, organized of God himself, confirmed of God in Christ, and in which the gospel was preached, with a guarantee of Infant Membership, secured by an Everlasting Covenant, which Paul declares can not be annulled; and if it can not be annulled, then it is still in existence and will continue forever and ever.

It is a notable and significant fact that the one stipulated consideration in the formal institution of the visible church was a solitary infant that was to come into that home, even when Abraham was 99 years old, it being required that this infant and others after him should be given the token of initiation at eight days old. It is also a notable and significant fact that on the first

day of the Christian era Peter opened the door of the church to eighteen nationalities and invited to baptism by reminding them that the Promise was unto them and to their children (Acts 2:39). Why baptize adults? Because the promise is unto them. Why baptize children? Because the promise is unto them also. Up to that time circumcision had been the sign of the promised Christ and baptism the sign of the promised Spirit (Jno. 1:33; 1 Cor. 12:13). Now Christ has come; therefore, circumcision is discontinued and baptism is retained as the initiatory rite of the church.

But did not this covenant pass away and a new one take its place, according to Jer. 31:31 and Heb. 8:8? Nothing of the kind. Read the next verse in each of these chapters, and you will see that the covenant which should pass away was the one "made with their fathers" at the time of leaving Egypt, which was 430 years after the "everlasting covenant" made with Abraham. Of course, this later temporary covenant, consisting of the Levitical priesthood with its sacrifices and "carnal ordinances, imposed until the time of reformation," did pass away; but the Abrahamic covenant did not, never has, and never will pass away. The entire trend of apostolic teaching on this point is perfectly plain. In writing to the Ephesians Paul speaks of them as having been "aliens from the commonwealth of Israel, and strangers from the *covenant of promise*," but now they "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone" (Eph. 2:12-21). Here the church to which these Gentiles had been admitted is spoken of as "the commonwealth of Israel," "the covenant of promise," "the household of God," and all who come into it "are built upon the foundation of the apostles and prophets." The same truth is taught in Romans and Galatians, showing that all believers are the children of Abraham and are entitled to all the privileges of the Abrahamic covenant. Almost the last verses of the Old Testament exhorted the people to remember the law of Moses and prophesied the coming of John to "prepare the way" before the Lord who should "suddenly come to his temple (or church), even the Messenger of the Covenant" (Mal. 3), and he was to come

as "purifier," not as an immerser. Thus we trace the existence of the church without the loss of a single feature of its identity.

This fact is further emphasized by the meaning of the Greek words here employed. It is said that the Israelites were *politai*, "*citizens*," but the Gentiles in accepting Christ and being admitted to the church became "*sumpolitai*," *fellow-citizens*. Note the distinction: The Gentiles were not made citizens, but "*fellow-citizens*" with the saints, and of the household of God. Again, in Eph. 3:6, where Paul speaking of his ministry to the Gentiles and of their admission to the church, says they should be "*sugkleronoma*," *co-heirs*; and not a body, but "*sussoma*," a *joint-body*; and not partakers, but "*summetocha*," *joint-partakers* of the promise. Thus we prove that the origin of the church was not in the time of Christ nor of the apostles, but that the Gentiles were received into the church already existing, the church which guaranteed infant membership forever.

Further proof of the continuity and identity of the church under both dispensations is found in our Lord's parable of the vineyard which was let out to other husbandmen: "Therefore, say I unto you, the kingdom of God (namely, the vineyard or church) shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof." (See Matt. 21:33-43.) The vineyard was not destroyed or changed in any way, but just simply transferred. No new church was organized, but its control and general management passed from the Jews to the Gentiles. In this church John and Christ lived and died, and to this church three thousand were added on the day of Pentecost.

The same truth is taught by Paul under the similitude of the Olive tree (see Rom. 11:17-22), concerning which he says that the natural branches were broken off because of unbelief, and the Gentiles were grafted in. Not that the olive tree, (the church under the old dispensation) was destroyed, replaced or changed. No, that was preserved, and the Gentiles were grafted in. Not made into a new or different church, but taken into and put in charge of the very same church,—the same church which guaranteed infant membership, secured by "an everlasting covenant," which Paul affirms "can not be disannulled." Please remember that this church which existed

for more than fifteen hundred years before Christ came in the flesh, was the one in which they "were all baptized, and did all eat the same spiritual meat, * * * drank the same spiritual drink, * * * of that spiritual Rock, * * * and that Rock was Christ" (1 Cor. 10:1-5). The only difference that has ever been indicated anywhere is a difference, not in the church, but perhaps in the degree of the spirituality of its members, as where Christ said, "He that is least in the kingdom of heaven" (the new dispensation), is greater than John the Baptist, who lived and died under the old. So far as the church is concerned, according to our Saviour, St. Stephen, St. Paul and others, it is the one same and only church of the living God—the One Body, "of whom the whole family in heaven and earth is named" (Eph. 3:15).

So far as historical testimony outside of the Bible is concerned, the almost universal practice of infant baptism can be traced from the days of the Apostle John right on up to the present, not only in the Roman and Protestant churches, but also in the Orthodox Greek church. Irenæus, born A. D. 97, was the pupil of Polycarp, who was the pupil of St. John. Both of these, together with Clement and Origen, testify as to the practice of infant baptism, all of which is confirmed by the Council of Carthage (A. D. 264), which decision was rendered to counteract the opposition set up by Tertullian, and from which decision we learn that infant baptism was the universal custom in the church from the days of the apostles.

A recent Baptist historian, Albert Henry Newman, D.D., LL.D., Professor of Church History in McMaster University, Toronto, Canada, in his new book, which I have just finished reading, makes some startling announcements. On page 3 he says: "If the apostolic churches were Baptist churches, the churches of the second century were not. Still less were those of the third and following centuries." He intimates that even in the last decade of the first century he gets no view of Baptists principles. This is equivalent to saying that the churches of St. John's day were not Baptist in principle, for that apostle lived, ministered and wrote until nearly 100 A. D. To this we heartily agree!

His book shows much care and painstaking scholarly investigation. He finds now and then some approach

toward Baptist principles, but not until about 1527 does he relate facts as follows: "Hubmaier's form of baptism is satisfactory to Baptists in nearly every particular except that it does not require immersion as the act. His practice in relation to baptism was to have the candidate kneel and to pour water upon him. This practice was universally followed, so far as we are informed, by the Moravian Anti-pedobaptist and by the entire Austrian brotherhood." Pages 180-1. He shows that Menno practiced effusion; also that the Rhynsburgers, Smyth's successors in England, until 1619, when they adopted immersion.

Objections Answered.

"If the church is the same under both dispensations, why do the Old Testament writers not call it church?" Before answering this question, let me ask one: Why do the New Testament writers not call it church?

My dear friend, do you not know that there is no such word as c-h-u-r-c-h in the Greek New Testament? Our word "church" may be used to denote a particular congregation, or the building in which it worships, or it may be used to mean a "denomination"; then again we sometimes use it in its universal sense, as including all congregations of all denominations, etc. So also in the Greek of the New Testament and in the Hebrew of the Old, no one word is used of which "church" might be the only meaning. The word most commonly used throughout the Greek New Testament is "ekklesia," which means assembly, congregation. If we can find a passage in the New Testament containing our word "church" which has been carried over from the Hebrew of the Old Testament, it should be instructive. Take Heb. 2:12, where church is given as the translation of the Greek word, *ekklesia*, and *ekklesia* is the translation of the Hebrew word, "qahal," quoted from Psa. 22:22, where our English version renders it "congregation." Thus we see that *church*, *ekklesia*, and *qahal* are practically identical in meaning.

In Gen 28:17, Jacob called Bethel, (beth Elohim)—"house of God," and ever since then men have prayed that the church might continue to be to them "the house of God and the gate of heaven." Another Hebrew word, "*miqdash*," holy place, sanctuary,—the house or place set apart for God's service,—has an almost entirely

spiritual meaning. It occurs in nearly two hundred passages. It is to be noted that these writers were even more careful and discriminating in their use of words than we are today. In Num. 19:20, we read that the unpurified man was to be cut off from the "qahal" (assembly or congregation), because "he hath defiled the (miqdash) sanctuary of Jehovah." Later on the word "synagogue" came into use, and we find connected with it the regular observance of times of worship and preaching every Sabbath day (Acts 13:27 and 15:21). Sinners before Pentecost were just as much in need of the means of grace which the church affords as they are since then, and we might cover many pages with passages proving, not only the identity of its name, but what is more important, the identity of the nature and mission of the church under both dispensations—all of which is perfectly plain when we take God's Word as recorded, without sacrificing its truth upon the altar of prejudiced human opinion.

But some one says: "Children have religious rights, and it is wrong to baptize them into a church which they may not be satisfied with when they are older." Well, I suppose that children have other rights besides religious rights. They are born with bodies and minds; therefore, they have physical and mental rights. But first of all, did you consult yours as to whether they would be born or not? The biggest responsibility that any one can ever assume with regard to children is just at this point. Do you consult them as to whether they shall have their faces washed or not? Some children never have them washed. Yours might prefer to be among that number. Do you consult them as to whether they shall go to school? Whether they shall study letters and learn to read? Very many children never do these things. Perhaps you should wait until yours are old enough to decide whether they might wish to do so. No, you say, children's bodies and minds must be cared for by parents regardless of their choice; it would be criminal not to do it." Yes, indeed, it would be criminal; so your rule does not hold good. "But religious rights are different." You mean, then, that it is right to care for children's bodies and minds, but let their souls go to the Devil, eh? "Well—no—not exactly that." Well, how near that do you mean? Let us see. Do

you ever pray for them without asking whether they want you to or not? If so, is that not interfering with religious rights?

"Don't ask such foolish questions." All right, take one that is more to the point: Did Hannah commit a sin in giving Samuel to the Lord "all the days of his life"? Did she consult him as to whether he was willing to be given to the Lord? Were not Samuel's religious rights as dear to him as any child's? Surely you should have been there to tell Hannah and Eli and God Almighty that little Samuel knew nothing about religious matters, and so, "Mr. Moderator, the whole thing is out of order; take Samuel back home and don't bring any more children into the church." And that is why the Devil has such a hold upon the world today. A parent on his death-bed may have a great deal of property, but of course he can not deed or will it to his infant because an infant does not understand the meaning of wills and deeds. He must give it to some one old enough to understand such things and leave the child out, eh?

But you say: "He that believeth and is baptized shall be saved. Infants can not believe; therefore, they should not be baptized." Go just one step further, and by the same reasoning you prove infant damnation. "He that believeth not shall be damned." You say, infants can not believe; therefore, infants are damned. What a horrible perversion of God's Word. The fact is, infants can not disbelieve; therefore, they are saved, whether baptized or not, and being in a saved state they are entitled to baptism as much as they can ever be in this world. A great deal of the hue and cry that you hear about "Adamic depravity" with its sinfulness and deviltry that is born in us, as commonly understood, is a sort of long-faced pious apology for impious living. A child has no more right to come into the world with a predisposition to do wrong than to do right, and under anything like half-favorable conditions they do not.

Some pretend that baptism implies a profession, vow or covenant between two parties, therefore children can not participate. In the first place, we remark that the original covenant under which children are admitted to membership in the church, and which required that they should be given the token of membership, is expressed

by a word which does not convey the idea of two contracting parties. The Hebrew is translated by the Greek "diatheke," which means God's gracious disposal, or appointment of his blessing to his people. The other word, "suntheke," used in connection with the Sinai covenant, and carrying the idea of mutual compact, must not be confused with God's gracious, "everlasting covenant" of Promise. But aside from this important discrimination, let us see if the Lord regards children as in any way capable of being involved by their parents in a covenant with him. Turn to Deut. 29:10-15.

"Ye stand this day all of you before the Lord your God,—with all the men of Israel, your LITTLE ONES, your wives, and the stranger that is in thy camp, that thou shouldest ENTER INTO COVENANT with the Lord thy God, and into his oath,—neither with you only do I make this covenant and oath;—but with him that is not here with us this day," and the following verses show that the reasons for including unborn generations were that being placed under this covenant and raised up to understand and recognize it, they might be restrained from going into sin. How similar this to the purpose and design of infant baptism, which is a recognition of God's claim upon the child, and the expression of a purpose to raise it up in his nurture and admonition! But the logic of your unscriptural reasoning is, that angels or devils ought to hold a "primary" and elect some one else to the throne of the Almighty on the ground of incompetency to run his own affairs, or at least you would see to it that the world be informed as to the great mistake that God made in enjoining "the sin of sprinkling." May the Lord have mercy on such blind audacity.

But some one says, "What good will it do children to be baptized?" What good does it do adults? What good did circumcision do? You say it was a national or Jewish distinction. It was, eh? Abraham was not a Jew. Jews had not been heard of when it was instituted. "A national distinction," practiced by Colchians, Egyptians, Ethiopians, Phœnicians, Syrians and Arabs? My, what a nation! No, as a Divine institution, it was a distinction for any who chose to identify themselves with the people of God, and they were required to include their children always. A man who would refuse to do

this would not be admitted himself, and in the New Testament it is plainly stated that even if one of the parents be a heathen, the children of a believing parent are not to be left out (See Acts 2:39; 1 Cor. 7:14).

The rites and ceremonies of the original church were all arranged in so complete a manner as never to need the addition of any new thing. Some few ceremonies were to pass away, but no new ones were to take their places and never did. Circumcision, which was a sign and seal of the promised Saviour, was discontinued after his coming and finishing his work in the flesh; but baptism, which was, and still is, the sign and seal of the work of the Spirit, was retained because that work is still going on. Under the Old Testament, proselytes were always baptized as well as circumcised in being admitted to the church, and Paul says that "God hath concluded all in unbelief, that he might have mercy upon all" (Rom. 11:32). Hence, the command to "teach (make proselytes of) all nations; baptizing them (or, as it is in the original, *HAVING BAPTIZED them*) in the name of the Father, and of the Son, and of the Holy Ghost: teaching them," etc. Please note the meaning and order of each step to be taken in carrying out the Great Commission. You frequently see or hear it mutilated and reversed. Let us take the meaning and order of the words as given by Christ: (1) Go ye therefore, (2) disciple all the nations, *i. e.*, *matheteusate (take under tutelage)* all nations, (3) (*baptisantes*) having baptized them, (4) (*didaskontes*) teaching them to observe, etc. You see, canvassing for pupils is one thing, getting them into school is another thing, giving them the badge is another thing, and teaching them is still another thing. Those who attempt to reverse this order are tampering with Christ's words and going contrary to common sense. They say you must first teach, then give the badge, then get them into school, then go out and canvass for them! The only question is, shall we take God's Word and God's church as he gives them to us, or shall we manufacture them to our notion?

We repeat, that no new thing was ever to be added to the church. Circumcision was taken away, and due notice of it is given, also the killing of the lamb in the passover was dispensed with; but the cup and the bread were retained in the Lord's Supper, also baptism by

sprinkling, as it had been practised for fifteen hundred years, is retained by direct command. Thus the whole thing is perfectly clear.

Peter had denied his Lord, and was deeply penitent of this conduct. Jesus asked him three times: "Lovest thou me?"—and taking advantage of this moment of Peter's grief, he impressed upon him the attention which little children should have in a manner that Peter seems never to have forgotten. "Feed my lambs," (Poimaine-ta-probatia-mou) *Shepherd my little sheep*. That means, get them into the fold. What shepherd would spend all of his time chasing some old ewe and leave the lambs out with the wolves?

The world has probably never been without a few (but only a few, thank God, not more than one-fortieth of the Christian world), who are ready to rebuke those who bring "young children" to Christ and his fold, but do not forget, "when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:13-16). "But Dr. Broadus says that just means that all true Christians are child-like; what about that?" Well, just this much: If all true Christians are child-like, then all children must be Christian-like; and if being child-like entitles Christians to baptism, then surely being Christian-like entitles children to baptism. What say you to that? "Well,—w-e-l-l,—you know little lambs are liable to skip about"—and are not as wise as some old billy goats; therefore, they should stay out! How much more will they skip about in the fold than out? How much worse off are they? Some old billy goats know some things that little lambs better never learn.

The apostles understood that infant membership was to be retained in the church, hence they received whole families or households along with the parents, and we have no record of their ever taking a vote on them, either. But, alas, alas, there are even a few Methodists, Presbyterians and others, who, contrary to the history of the church, the command of God, the teaching of Christ, and the practice of the apostles, still neglect to baptize their children. Sometimes it is neglected for the sake

of living in peace with some old-maid aunt who does not believe in it, but in most cases the Devil takes it as a compromise with him under the pretense that children must sow wild oats. Do not be surprised; "whatsoever a man soweth, that shall he also reap."

Now, from this impartial study of the plain Word of God, we reach the following conclusions:

1. That the one and only true church of the living God, and of his Son, Jesus Christ our Lord, is continuous and identical under both dispensations.

2. That as infant membership and its token were required under the "everlasting covenant" of the Old, which Paul says has not been annulled by the New, but "was confirmed of God in Christ" with no intimation of a change; therefore, infant membership is to be retained and baptism, its present token, is to be administered to them.

3. That parents who fail to claim, in the name of Christ and their children, the benefits of this Covenant of Grace, assume the fearful responsibility of making void the promise and taking the salvation of their children into their own hands, instead of seeking God's help in the use of the means that He has appointed; consecrating them to him and raising them up in his NURTURE, as well as his admonition.

Father, mother, guardian, send for your pastor, or carry your children to the church, have them baptized, and teach them.

IMMERSION DELUSIONS EXPLODED

I deeply deplore the necessity which forces me to write the following pages. Such a course may not be justified by those unaware of prevailing conditions. But since a proposition to attempt the adjustment of discrepancies in a more private way has been declined, and since the matters to be noticed are widely circulated, the only alternative for the counteraction of error is the printed page.

My personal acquaintances into whose hands this may chance to fall, will be surprised at such a departure from my usual style. They will recall that I have always cherished the most kindly and fraternal feelings toward

other denominations,—all of which I reaffirm and avow today,—and but for the promiscuous, anonymous circulation of noxious literature among our young people, and a monthly publication which hurls the vilest epithets against the Scriptural practice of baptism, the administration of the Lord's Supper, Church Membership, etc., I would not be so engaged at this time.

The disseminator of this literature informed me about a year ago that his object was "to beget and cultivate a denominational conscience," but so far as he has been able to exert any perceptible influence in this respect, the result has been to create the narrowest kind of sectarianism and widen the chasm between denominations which heretofore had been permitted to dwell together in unity. On returning to this town, where for so many years harmony had prevailed among the churches, I was slow to believe that such a change had come over the community. At first I resented it, but day by day in ways too numerous to mention the fact was forced upon me: Clinton is not like it used to be. And why? Ah, it was not difficult to identify the harvest with the seed that had produced it. Seeds of discord, strife, contention, schism and division had been sown, and were still being sown, sure to produce just such a harvest. This sowing has gone on day by day, month by month, until it seems to be the duty of some one to examine this seed with a view of determining whether or not it is worthy of the function it is serving.

Superlative Misrepresentation.

Having more light on the subject, I refer again to the tract written by Rev. W. W. Hamilton, Th.D., D.D., published by the Home Mission Board of the Southern Baptist Convention, "Department of Evangelism," 723 Austell Building, Atlanta, Ga., entitled "Bible Baptism." It is being circulated promiscuously throughout the country, more especially in out-of-way places, rural and mill districts, among the young people of other denominations.

Time would fail us to point out the many instances of mangled quotations from the Bible, as in Acts 2:38, where repentance is left out and baptism is substituted for the remission of sins. But I must call attention to the paragraph in which Dr. Hamilton says that the

Greek word for sprinkle (*rantizo*) occurs 62 times in the New Testament, the word for pour (*ekkeo*) occurs 152 times, and the word for wash (*louo*) occurs 139 times, yet he says that in not a single case is either one of these words ever used when baptism is referred to. In reply to this, I will say that I have taken the time to examine carefully the nine leading texts of the Greek New Testament (and there is no material difference in them), with the aid of the best lexicons in existence, with the following result: The word *rantizo* occurs 7 times instead of 62; *ekkeo* occurs 19 times instead of 152, and *louo* occurs 10 times instead of 139, and in nearly every case they refer to baptism. This is doctoring facts and figures, as well as theology, with a vengeance!

I am utterly astonished that such apparently deliberate exaggeration and misrepresentation is resorted to in this twentieth century to deceive and mislead unsuspecting people who in thousands of instances have no means of finding out for themselves the baseness of such falsehood. Replying to my criticism of his figures some time ago, Dr. Hamilton explains that he quoted them from a Baptist writer who is dead, but says that if he included compounds, as any scholar would do, then the figures are correct—which is another apparently deliberate falsehood. Another Baptist preacher, Rev. C. L. Fowler, B.D., Clinton, S. C., affirms that the tract is correct, because, he says, the same figures are given in twenty standard Baptist works! Surely he is mistaken.

Three months ago I offered \$500.00 for the references where these words thus occur in the Greek text of the New Testament, but notwithstanding a promise that I should have them and repeated public assertions that they are there, they have not been handed in. Mr. Fowler says that all this work was carefully gone over during his course at the Theological Seminary and the passages verified, that the figures are absolutely correct. Is it possible that any Theological Seminary turns out work of this kind? But think of a great church thus humiliated by the reckless bungling of its leaders in trying to bolster up and propagate a false doctrine and proselyte people from other churches by the use of such pernicious literature sent out by its Home Mission Board. Since my exposure of these misrepresentations,

I understand that the tract is being sent out with a pen foot-note, "*Including compounds*," which is an additional untruth.

I see in the January *Gospel Forum* that its editor, in his desperation to find the references and make good his rash promise, has somewhat reduced the number, and included a fourth word to supplement or complement the disappointing and diminishing frequency of the third. Is it possible that this learned Gamaliel does not know the difference between louo (*to wash*) and luo (*to untie*)? Or is he trying to play on the ignorance of others in order to get out of a hole? ("O-U" Greek scholar, who "studied Greek and graduated in it at two great institutions of learning," remember it is an "o-u" words that you are hunting for these many days!) He says he has "more than 100" now ready for inspection in his office! This includes luo (*to untie*)! Well, it's quite natural for a man in his predicament to want to "get loose," but he must remember that untying the calf is one thing and washing the monkey's face is another. Counting "Luo"! Well! that let's the cat out, and the most charitable name to give her is Ignorance. I wonder how many other words Dr. Tyree and the other twenty Standard Baptist authors included in their count to make 353?

In speaking of "contradictory" statements of his critics, Mr. Fowler shows his scholarship by not being able to distinguish between the words which the tract designated and the few additional compounds which one of his critics included in his count. But here again a distinction is to be made between parathetic and synthetic compounds. A scholar like Mr. Fowler poses to be, ought to know that he can extract from parathetic compounds, and so, hand out to his readers or hearers a dose of Compound-Parathetic-Extract-of-Greek, and label how much is for internal use, and how much for external use; though I do not specially feel the need of any more sprinkling tonic than I have already. But if I had graduated in Greek from "two great institutions of learning" and knew as little about it as Mr. Fowler shows in his writing, I think I would quit, rather than disgrace myself and my institutions. (Can Christian men and women living in the same community afford

to be surly just because some one has made such a blunder and some else has pointed it out?)

Mr. Fowler's Sermon.

After preaching the sermon which occupies the first part of this book, which was in no sense delivered as a "reply" to any person in particular and not intended for publication at the time, it was my intention to leave the matter alone, as I had done for many years. A report was immediately circulated, however, that Mr. Fowler would reply to my sermon. This he promptly denied to a newspaper reporter, affirming that there was no controversy on the subject, and notwithstanding his statement that he would not reply to it for a thousand dollars, he at once began (or should I say continued?) a series of combative discourses in which he attempted to justify the offensive policy which he has pursued in this community for the past two years.

In his fourth attack entitled, "Our Lord's Baptism," published November 25, 1909, he pays special attention to "a piece of trash" which he had recently read—my sermon having been published about that time by request. In the introduction to his sermon he says: "If any errors occur, I shall be happy to have them pointed out." Now, happiness is a precious thing. It would be criminal in any one to decline such an invitation when it requires so little effort to comply. The unexpected demand for another edition of my sermon gives me the opportunity to point out only a few, to which I call attention for the happiness of the author and the protection of his readers.

I must admit in the first place, however, that Mr. Fowler gives fair warning of what he proposes to do in this sermon. He says his object is to give a "Christian view of Bible baptism." Please note just how he states it, and let us not accuse him falsely. He does not say that he will give a Bible view of Christian baptism, but a "Christian view of Bible baptism!" The question arises: Which Christian view will he give? But the answer is not far to seek. He gives the view that is said to be held by about one-fortieth of the Christian world, though I very much doubt whether many of the people called Baptists would endorse some things which he asserts, and it would seem that thinking people of this

enlightened age would much prefer having a Bible view of the subject rather than any other kind of view, whether it be held by few or many.

1. Mr. Fowler says on page 6: "No one ever heard of a church or a baptism as a church rite before Christ." The error of this statement is that it is *false*. Or does he mean that no audible voice has ever uttered in the hearing of others the facts laid down in Acts 7:38? Is this verse always skipped over when one is reading aloud? Is no one ever allowed to speak of it in the hearing of another? And as to baptism before Christ—is it possible that no one has ever uttered in the hearing of another the facts laid down in 1 Cor. 10:1-5, where Paul, in speaking of the very same time of "the church in the wilderness" which Stephen mentions in Acts, says they "were all baptized"—IS IT POSSIBLE, I say, that neither of these Scriptures have ever been uttered aloud in the hearing of others? And where is the law that forbids the reading or speaking of these things in the hearing of others? O, people of this age, did you know that it was unlawful for any one to speak of, or read aloud in the hearing of another, those passages of God's Word which speak of his church and of baptism before Christ? Even if Mr. Fowler means to say that the New Testament record of these things is false, that might not prevent their being read aloud. I know that these things have been read aloud: I know also that some have heard them; therefore, Mr. Fowler's statement is false. (*Quod erat demonstrandum.*)

2. On page 8 he says: "Baptism—immersion—was chosen as the means by which Redeemer and people were forever to be united in the ties of indissoluble wedlock." Then again, on page 14, he says that the baptism of water is "for the pardon and cleansing of past sins and defilement." The error of both these statements is that they are *doubly false*. Neither immersion nor any other water application can unite a person with Christ, nor does it pardon and cleanse from past sins and defilement. We encounter this same idea of water-salvation again on page 24, where he says, "3,000 souls were added unto the Lord that day by baptism." But the Bible says they were added to the *church* (Acts 2:47). I thought I knew what Baptists now believe and teach, but if this is it, I am certainly mistaken.

This is a modern statement of the old back-woods "dip-and-done" theory of years ago. I doubt if any intelligent Campbellite would make such rash statements as these. It is the rankest kind of Mormonism, and if Mr. Fowler does not mean what he says, then he should change his statements. Let us try this doctrine by the syllogism: Immersion is the means of cleansing and "forever" union with Christ; the hosts of Pharaoh were immersed in the Red Sea; therefore, the hosts of Pharaoh were cleansed and "forever" united with Christ. But we know this is not so; therefore, Mr. Fowler's doctrine is false. (Q. E. D.)

3. Again, on page 14, Mr. Fowler says: "Jews as well as Gentiles were required to submit to baptism and bring forth 'meats' for repentance," etc. Certainly! Even the thousands who had just previously been baptized by John (which was a regular Old Testament preparatory purifying, administered in the authorized way), even these had to be *rebaptized* after the Christian formula was given (see Acts 19:1-6), but I must confess that I had never heard of their being required to bring forth "meats"! This is brand new doctrine out of the whole cloth. Who can imagine how many *kinds* of "meats" are wanted? Whether kid, goose or coon? And how many *pounds* were required from each person? Were they to be cooked or raw? Stewed or roasted? I have heard of bringing forth "*fruits* meet for repentance," fruits (axious) *worthy* of repentance, but I never heard that we had to bring "*MEATS*"! Of course, though, such an "illiterate man" as Mr. Fowler reports me to be is not expected to know things like a man whose walls are adorned with diplomas and whose name is decorated with degrees.

4. In the triumphant air of scholarly conquests, Mr. Fowler flashes forth again on page 11, that rantizo, *sprinkle*, is nowhere within the lids of the Bible used instead of baptism! My, my, how brilliant! Swift-darting as a November meteor, and dazzling as the sun! When he alights again, I want to ask him if any other one word in the Bible is used instead of another. How can one conceive of such a thing? For example, here is a chain. No one link in it is used instead of another. Of course not! If he means that the word for sprinkle is never used *interchangeably* with the word

for baptize, then his *statement is false*. I do not accuse *him* of being false; for he may not *know*. But the *statement* is false. I refer him, or any one else, to the first eight verses of the seventh chapter of Mark (text of W. & H., Valkmar, Weiss, et al., one of which Mr. Fowler says is the best in the world), where the word for sprinkle (*rantizo*) is used interchangeably with the word for baptize. Then again in Heb. 9:10, in all nine of the leading Greek texts, without a single exception, the writers use the Greek word for baptize in speaking of the various baptisms of Old Testament times, whether by sprinkling or pouring, and then interchange by using the word *rantizo* (sprinkle) in verses 19 and 21.

5. Just for the sake of truth, when Mr. Fowler writes page 16 again, surely he will correct the following: "Jesus, your example and mine, said, 'I have need to be baptized.'" When did Jesus say this? Where is it recorded? What can Mr. Fowler's object be in taking this expression out of John's mouth and assigning it to Christ? As coming from *Christ*, he uses it to bolster up his pet theory. Perhaps as coming from *John*, who had already been baptized, he did not know what to do with it. Then I would leave it alone.

Again, where is it recorded that Paul brought the jailer "back" into his house after baptizing him? I have heard of the jailer taking Paul and Silas into his house, but I never heard of Paul taking the jailer *anywhere*. Where is it recorded that "Jesus told the apostles to preach baptism by immersion" (except on page 34 of Mr. Fowler's sermon)? Again, page 17, he says: "You search the Scriptures in vain to find one soul so sinful, so vulgar as to say, 'baptism is indecent or unnecessary'." And I challenge Mr. Fowler to point out where any one has ever said such a thing anywhere.

6. Much space is occupied on page 39 trying to show that sprinkling was first substituted for immersion in the case of Novatian, whereas, the fact is that the controversy recorded by historians was not as to the *mode* of his baptism *at all*. He had just been converted to Christianity, and being taken with sudden illness while still a catechumen, he received what is called clinical baptism; that is, baptism on a sick bed administered by a layman without the solemn ceremonial, which some contended prevented his obtaining "Holy Orders," it

being a break in the succession, and rebaptizing not permitted even in such cases. The objection was finally overruled, orders granted by Fabian the Roman Bishop, and Novatian has the reputation of being the first anti-pope. I have never seen anything in history concerning "a great quantity of water" being poured over him, or trying to "cover him" with it, either. I guess if they tried as hard as Mr. Fowler indicates, then they must have *covered* him, so it was immersion after all and not a sprinkling. But why was he "placed upon a bed"? That's a strange place to "*place*" a man in order to pour "a great quantity" of water over him. Instead of bringing in a tub or box, they just converted his bed-room into a swimming-pool, in which he, bed and bed-clothing are all immersed! Poor sick man, wonder he ever got well. But didn't they pour on water!

7. Another case of perverted and distorted historical fact is found on page 40, where Mr. Fowler arraigns "the sinful act of the Assembly of Divines which met in 1643 and voted by one majority that sprinkling and not baptism should be the 'legal' rite used in the churches." He says that "Bp. Lightfoot" presided and cast the deciding vote! What history! The question before them was whether they would permit immersion *at all*, in case it was desired, and they refused to allow it. But a man who is not able to distinguish between Lightfoot, the great rabbinical scholar, who never *was* a Bishop, and Rev. J. B. Lightfoot, the Bishop of Durham, who died not many years ago, may not be expected to locate the point of discussion in historical controversy. If Mr. Fowler is blindly following some little tract, as other eminent Baptists have done, I suggest that he and they quit it. With his boasted years in college and seminaries and his diplomas and degrees which he so often boasts of before the public, he ought to be able to investigate for himself. In view of these things, I modestly suggest that he take part of the advice which he so impudently lavished upon me in one of his anonymous enclosures: "Be careful." I return the caution, however, in my own name and have no idea of voluntarily denying it. It's good advice.

8. Perhaps the most extravagant blunder is found on pages 30, 31, a new translation of Isa. 52:15. Instead of "So shall he sprinkle many nations," Mr. Fowler's

"dear friend," Prof. C. R. Brown, assures him that it should read: "So shall he **STARTLE** many nations." That is *startling* scholarship! and a very convenient way to get rid of Scripture that can not be disposed of otherwise. Just translate or transfix it into something else! Referring to me, he says: "The fellow does not know that the scholarship of the world has long since agreed that these words are the result of an erroneous translation of the Hebrew." (Which words?) No, "the fellow does not know" any such thing; poor illiterate fellow! No diplomas and no degrees! No, I do not pretend to carry on my tongue's end "all the scholarship of the world," done up in convenient packages to be handed out automatically with such exact precision, discrimination and sagacity as Mr. Fowler professes; but I do know a thing or two, and one of them is that no scholar will contend that *sprinkle* is a mistranslation of the Hebrew in this instance. One or two writers, hampered with the same delusion that Mr. Fowler is under, have supposed that the Hebrew word *itself must be wrong*, but they can not question the translation, and to say that the Hebrew writer did not know which word he should use, is the most consummate impudence. (Just any way to get rid of it, you see.) And yet, on page 34, Mr. Fowler says that Philip and the Eunuch "were talking about baptism." Correct! And the Scripture which they had just read about sprinkling many nations was the basis of the conversation. ("O-U" jewel, Consistency!)

There are only two words in the Hebrew language for sprinkle, *nazah* and *zaraq*, each occurring in the Old Testament about the same number of times, neither of which appears to be used in preference to the other in any place. I wonder how Mr. Fowler and his dear friend would translate "Thus shalt thou do unto them, sprinkle water of purifying upon them," and scores of similar passages. Let us see: *Startle* water of purifying upon them; or, Moses *startled* the book, etc., or again, Then will I *startle* clean water upon you! How is that for scholarship? I must confess that I am not up to that kind. It is like the real estate dealer who proposes to "carve the earth to suit your taste"! But when Mr. Fowler has finished his self-assigned task of immersing all the Methodists and Presbyterians of this

country as he boasts of doing soon, I hope some of their children will give their parents the credit of being honest in believing that we should do just what the Bible says, instead of taking the opinion of some "dear friend." When our fathers used to dip a broom in a bucket of water and shake it off on a swarm of bees, we called it *sprinkling*, and when priests and prophets, including John the Baptist, dipped a Hyssop-branch in running water and shook it off on people, they called it *sprinkling*; but as they sometimes sprinkled with ashes and blood, which was to be discontinued after Christ, the Greek historian designates this Christian use of clean water as baptizing, and we feel justified in holding the same view; but when Mr. Fowler's scholarship of the world emerges from its present state of oblivion, then there will be no more *sprinkling*; it will be STARTLING. The rant-ism of his preaching and writing is already startling! And think of it, *one-fortieth* of the Christian world has already been won over to his exclusive view!

9. On page 46, Mr. Fowler says: "Even Presbyterian and Methodist brethren refuse the Supper to those who have not been sprinkled." Who ever said so except Mr. Fowler? Where is the authority for such a slanderous statement? I have never heard of a Methodist or Presbyterian asking a communicant how he was baptized, or whether he had been baptized at all, before giving him the emblems. We do not arrogate to ourselves the popish authority of sitting in judgment as moral umpire of every man's conscience concerning a matter that is solely between him and his Lord. I thank God for the pleasure it has given me to administer the sacrament many a time to persons who had not been sprinkled, and a few times to persons who had not been baptized in any way. Whether in this church or that, or whether in a church at all; whether baptized in this way or that, or whether baptized at all, it is not for me to say a man shall not sit at his Lord's table.

10. But our time and space is up. One or two things on pages 27 and 28 should be noticed in conclusion. Mr. Fowler gives several garbled quotations as to what Calvin, Wesley and others said about the "original meaning" of *bapto*, etc., that is, the heathen meaning, but he does not go on to tell us what these men say about the Scriptural meaning of the word baptizo. He

ought to know by this time that it is not safe to quote from tracts, or even some "Standards" which quote from books that he has never seen. Again on page 27, Mr. Fowler says: "In Columbia Presbyterian Seminary, after the senior class had completed the study of baptism, the Professor asked, 'What is baptism,' and the class without exception said, 'It is immersion.'" I recently quoted this paragraph to Dr. R. C. Reid, of the Columbia Presbyterian Seminary, and under date of January 15, 1910, he replied as follows:

"Yours of the 14th inst. is at hand. I hasten to say that I know of no ground whatever for the statement which you quote from the Baptist brother. No such doctrine is taught here as that 'baptism is immersion,' nor have I ever known of a student's believing or avowing such a doctrine. * * * Very sincerely and fraternally yours, R. C. Reid." Where did Mr. Fowler get his information concerning this? another tract?

Again he says: "Dr. Henry Van Dyke, often spoken of as the greatest Presbyterian in the United States, said, 'There is no use trying to dodge the question, baptism is immersion.' He put a baptistry in his church in New York City." I also wrote Dr. Van Dyke, asking if this were true, and in reply to my question, under date of January 18, 1910, he says:

"There is not, and never has been, a baptistry in the Brick church which is capable of being used for immersion. The baptismal font which I presented to the church some years ago is about four inches deep. With best regards, faithfully yours, Henry Van Dyke." Where did Mr. Fowler get this information? another tract?

These are only a few of the garbled quotations, misquotations, and baseless assertions which have rent asunder a community that was once, and for a long time permitted to dwell together in unity. Such things may be tolerated, or even pass for truth out in the backwoods, but it will not do to print them in tracts and books and then secretly slip them into the hands of intelligent people—especially when they are interspersed with the impudent hand-written cautions and threats characteristic of well-known dogmatic bombast.

I wish to say in conclusion, that I have no desire to contend with any who really and conscientiously desire to be immersed; let them be immersed if they want to,

but do not go around continually telling others that immersion is taught in the Bible, and that nothing else is baptism. We know that this is not so, and must resent it every ten or fifteen years as a reflection on our intelligence or honesty. We exercise great patience and charity, through long periods of forbearance, for the sake of living in peace, but there comes a time when we can not afford to become party to falsehood by keeping silence.

A RULE OF THE GREEK LANGUAGE.

The use of Greek in these pages has been purposely avoided except in such instances as are easily helpful, but there is one rule that should always be borne in mind: When a verb expresses action INTO a place, prepositions are used both in connection with the verb and noun. Philip and the Eunuch went down from the chariot (*eis*) TO the water, but not *into* or *under* the water. Jesus came up the bank (*apo*) FROM the water, but not from being *under* it. The use of the single preposition shows that in no instance did any go under the water when baptized. For frequent examples of this rule see Greek of Jno. 20:3-9.

GUILTY OF PERJURY.

If it were known that a witness on the stand had wilfully withheld two-thirds of the truth which he proposed to tell, any court in the land would pronounce him guilty of perjury. And yet, that is precisely what is done by every immersion author that I know of in quoting the meaning of *Baptizo* from Standard Lexicons. An offer of \$500 was once made for a single instance where an immersionist had quoted all the meanings of this word, but it has never been produced. They not only refuse to quote it all, but they represent Lexicons as saying that it means "nothing but immerse",—and thus, perjurers who would be ruled out of any common court, continue to have a hearing from the sacred desk.

(A dozen of your friends would be glad to have a copy of this book if they only knew about it. Some of them need it very much. Send \$1 and see how quick they will be taken at 15 cts. a copy. Address, Rev. J. E. Mahaffey, Clinton, S. C.)



A REPRODUCTION OF ONE OF THE OLDEST PICTURES IN EXISTENCE.

PUBLICATIONS OF THE STATE COMPANY

- ADDRESSES OF J. H. CARLISLE. Edited by his son. \$1.50 net.
- MEMOIRS OF THE WAR OF SECESSION 1861-1865, by Johnson Hagood. \$3.00 net.
- PELLAGRA, by Dr. A. Marie, Physician to the Asylums, Department of the Seine, etc., with a Preface by Professor Lombroso; authorized translation from the French by C. H. Lavinder, M. D. Price \$2.50 delivered.
- BUTLER AND HIS CAVALRY, by U. R. Brooks. \$2.50, express extra.
- SOUTH CAROLINA BENCH AND BAR, by U. R. Brooks. \$2.50, postage extra.
- ONE OF THE GRAY JACKETS, by E. C. McCants. \$1.00 by mail.
- "THE BANNERS OF THE COAST." Poems of Carolina by Archibald Rutledge. Gray cloth, silver stamp. \$1.00 prepaid.
- SOUTH CAROLINA WOMEN IN THE CONFEDERACY, Vols. I and II. Price \$2.00 each, postage extra.
- HISTORY OF THE OLD CHERAWS, by Rt. Rev. Alexander Gregg, D. D. Price \$2.00, by mail \$2.25.
- THE INDIANS OF SOUTH CAROLINA, by Edwin L. Green. 35c. prepaid.
- GEORGE McDUFFIE; TWO SPEECHES. Edited by Edwin L. Green. 50 cents.
- RECONSTRUCTION IN SOUTH CAROLINA, by John S. Reynolds. \$2.00 per copy. Sent by mail for \$2.20.
- HAMPTON AND RECONSTRUCTION, by Edward L. Wells. \$1.50, postage 12 cents.
- PRACTICAL GRADED SPELLER, by W. H. Hand. First Book. 15c., postage 5c.
- PRACTICAL GRADED SPELLER, by W. H. Hand. Second Book. Price 15c., postage 5c.
- SCHOOL HISTORY OF SOUTH CAROLINA, by John J. Dargan. 50c.
- THE SEAL OF SOUTH CAROLINA, by A. S. Salley, Jr. 25c. prepaid.
- AN APPEAL TO PHARAOH; THE NEGRO PROBLEM AND ITS RADICAL SOLUTION, by Carlyle McKinley. \$1.00 prepaid.
- INSCRIPTIONS ON THE TABLETS AND GRAVESTONES IN ST. MICHAEL'S CHURCH AND CHURCHYARD, CHARLESTON, S. C. \$6.00, postage 25c.
- SERMONS BY JOHN L. GIRARDEAU, D. D., LL. D. \$1.50 prepaid.
- TWENTIETH CENTURY SKETCHES OF SOUTH CAROLINA METHODISM, by Rev. W. B. Duncan. \$2.00.
- PUPIL'S POTPOURRI, by M. H. Girardeau. 50c. prepaid.
- LYRICS OF LOVE. Poems by Charles R. Dinkins. \$1.25 prepaid.

Order from THE STATE CO., Publishers
COLUMBIA, S. C.

OTHER BOOKS BY J. E. MAHAFFEY

Confusion Untangled

A Careful Study of Difficult Religious Questions:

How Satan first came to sin?

Why this evil was permitted?

One great mistake of Theology?

What must we do to be saved?

Why gospel preached to the dead?

Is there to be a second probation?

Was Jesus Christ a free agent?

Why man was turned out of Eden?

What we lost and gained by sin?

What is Scriptural Sanctification? Etc.

Many letters attest the help it has given to earnest seekers after truth. 146 pages; 40 cents, postpaid.

Mormonism Exposed

Positive Proof that Mormonism is a Fraud and the Book of Mormon a Fable.

A pamphlet of 70 large pages, containing information that is very much needed in many places at this time. It deals entirely with the fraudulent origin of this religious fake, and the cunning manner in which it was perpetrated and launched is an interesting study. Price 15 cents, postpaid.

Mormonism Exposed..... 15 cts.

Confusion Untangled..... 40 cts.

The Bible Mode of Baptism..... 15 cts.

All three to one address for 60 cents.

REV. J. E. MAHAFFEY,
CLINTON, S. C.